UNITY

The Unitarian

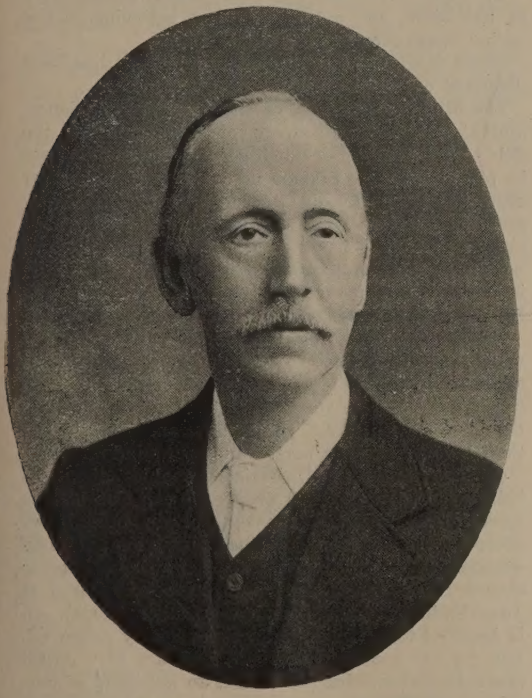
MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 88. [Vol. VIII.—1.] **January, 1911.** ONE PENNY.



Rev. H. BODELL SMITH.

Born, Leicester, June 19th, 1855; parents became Unitarian when he was 11 years of age; apprenticed to mechanical engineering; scholar, teacher, and worker in various offices in the Free Christian Church and Sunday School, Leicester; teacher at night classes, Sanvey Gate Ragged School; assisted at the Leicester Domestic Mission; first preaching experience, extempore sermons at cottage services for the Domestic Mission. In 1878 passed admission examination, Unitarian Home Missionary Board (College), Manchester; student for the ministry at H.M.B., and Owens College, 1878-1881; student assistant to Rev. G. H. Wells, M.A., Brookfield Church and Sunday School, Gorton, Manchester, 1878-1881; Unitarian Minister, Darwen, 1881-1883; Droylsden, 1884-1886; Pudsey, 1886-1890; founded Yorkshire Unitarian Postal Mission; Secretary, Yorkshire Unitarian Sunday School Union; Minister, Crewe, 1890-1895; secured new school buildings, Crewe; Ministry at large (1895-1902) spent in missionary work and short engagements at Leigh, Liverpool North End Mission Hamilton Road and Bond Street (1896-7), Devonport, Darlington, Blackpool South Shore, and Citizen Church, Blackpool, and did much lecturing on social and municipal problems; founded Blackpool Municipal Reform Union; also a Joint Committee of Public Bodies; Secretary, Blackpool Progressive (Literary and Discussion) Society; initiated The Ministerial Fellowship, at a meeting of The Missionary Conference, 1898, since thoroughly organised from commencement under the able Secretaryship of Rev. C. J. Street, M.A., LL.B.; Editor, "Municipal Reformer," four years, 1898-1902; Minister, Mottram Christian Church, 1902-1910; secured erection of a parsonage, Mottram; was Chairman, Executive, Glossop and District Band of Hope and Temperance Union; organised United Missions of neighbouring Unitarian Churches, East Cheshire Christian Union; established "Unity—The Unitarian Monthly," 1903; was member first Van Mission Committee, has taken active share in the work annually, and did ten weeks' Van lecturing last season; resigned his Mottram ministry last March to devote himself for a time to Unitarian missionary propaganda; is now President (1910-1911), North Cheshire Unitarian Sunday School Union; Secretary, The Missionary Conference; and is a member of the Council, British and Foreign Unitarian Association. Mr. Smith is author of some Unitarian pamphlets, and has been a frequent contributor of articles to the Unitarian periodicals of Britain and America; he married, 1883, Miss M. M. Woodhouse, of Brookfield (Unitarian) Church, Gorton, who has been ever a ready and able helpmeet; they have a son and daughter, both have been active helpers in Church and public work.

New Year's Day.

When with clanging and with ringing
Comes the year's initial day,
I can feel the rythmic swinging
Of the world upon its way;
And though Right still wears a fetter,
And though Justice still is blind,
Time's beyond is always better
Than the paths he leaves behind.

With each century departed
Some old evil found a tomb,
Some old truth was newly started
In propitious soil to bloom.
With each epoch some condition
That has handicapped the race
(Worn-out creed or superstition)
Unto knowledge yields its place.

And above the sad world's sobbing,
And the strife of clan with clan,
I can hear the mighty throbbing
Of the heart of God in man;
And a voice chants through the chiming
Of the bells, and seems to say:
We are climbing, we are climbing,
As we circle on our way.

—Ella Wheeler Wilcox.

Why am I a Unitarian?

By Dr. JAMES FREEMAN CLARKE.

(1) I give this as one reason for my belief: that the views commonly held by Unitarians can all be stated in the simple, distinct language of the New Testament, while few of the opinions which we reject can be so stated.

(2) Another reason for being a Unitarian is, that our views enable us, as we conceive, to believe more concerning God and Christ and the Bible and sin and salvation, than we could if we accepted the usual creeds of the Church. We are not Unitarians in order to believe less, but we are Unitarians because Unitarianism opens wide the gate through which we can pass up and on into higher, larger, and nobler truths.

(3) And thus, too, in rejecting the technical and theological doctrine of the Deity of Christ, we do not believe Christ less divine but more.

To say that he is perfect God, and at the same time perfect man, confuses the mind, and leaves it in darkness and not in light.

And so we find more of God in Christ, not less, because we do not embarass ourselves by these technical and theological distinctions, but accept him as he appears everywhere to be—a simple man—a man who, by the Divine gift and help and inspiration, was able to rise till he came so near to God, that when we see him we catch something of the reflected light of the Deity shining in his face.

(4) And also, by setting aside all technical and theological views concerning the Holy Spirit, we can believe more, and not less, in the Holy Ghost. To us, God is so near to the human heart—that it is a universal law—that whenever we open our souls to Him something of that divine life will pass into our souls; that there is no accident in the gift of the Holy Spirit; that it is not monopolised by prophets, or saints, or the professors of any particular religion; but that it is everywhere, just as the sun shines and the rain falls on the evil and on the good, whenever they are ready to receive it.

(5) And we can believe, as it seems to me, more in the Bible, and not less, by not believing in the verbal inspiration of the Bible.

There is hardly an error or villainy but has been defended out of the Bible.

The Bible has been set against astronomy, science, and almost every discovery of man, and yet the Bible lives. It has so much good in it that it cannot be put down. The Sermon on the Mount will never grow old; the Lord's Prayer rises to God every morning from the lips of infancy, and is chanted every day in the liturgies of nations; and there is nothing in human thought or in human love which is not fed and strengthened and helped out of the Bible. And because we see that, we believe in it.

Never accept anything, if it is in the Bible, as true, which you cannot see to be true, and never accept anything in the Bible to be good when it seems to be in contradiction to your moral sense; and so using the Bible it will help you a thousand times more than if you make it a master and your mind its slave.

(6) The faith of Unitarians enables them to believe more, in all these ways. We can also believe more fully in sin and the evil of sin than if we accepted the common doctrines about sin. When we are told that through Adam we have become sinners; and that the sin we have committed is Adam's sin; and that somehow or other Adam's sin is imputed to us; and that we are totally depraved, and yet are bound to do right, and are very sinful if we do wrong; that we cannot do anything of ourselves that is right, because no one ever does or can, but nevertheless we are bound to do right—the whole effect is to make a man think that sin is a sort of metaphysical thing with which he has not anything to do—except perhaps in church. But when we consider that sin is that which separates us from the divine truth and divine love; that sin is falsehood, and that sin is selfishness; and that because God is true and God is love, then whenever we are selfish, and whenever we are false, we are separating ourselves from that divine Friend, and plunging downwards instead of going upwards—then we can understand the evil of sin.

(7) Moreover, I think, as Unitarians, we can believe more in punishment, and not less than those who believe the theological doctrine. I do not

believe in everlasting punishment, because it seems to me to be dishonourable to God. We can believe in punishment when we see that punishment follows sin as its medicine intended for its cure; we can believe in punishment as a means of reform. We believe that the sovereignty of God is that which shall extend through all worlds; a sovereignty whose power will never be baulked by anything. So we can believe more in redeeming love, not less, since we believe it can extend to other worlds as well as this.

(8) Now I have shown you some of the reasons why I am a Unitarian. It is not because I wish to believe less in God, Christ, or religion, but more; to have more faith in God, man, Christ, religion, the Bible, and in the triumph of divine love.

(9) Unitarianism makes this a good world to live in, for it teaches that an infinitely good Being made it for us, and placed us here. It is a good religion also to die by—because we know it is the same infinite Love which waits for us there which has surrounded us here.

These are the reasons, or some of them, for which I am ready still to call myself a Unitarian.

—(Abridged from an address).

A Bible Tercentenary.

The year 1911 will bring to us a great anniversary. It is the tercentenary of the completion of the King James Version of the Bible. There are few events in history more potent in the development of the English speaking people. We need but to remember how many of the possessions we most cherish we owe to that supreme educational force—the English Bible. It has profoundly affected our language, our literature, and all our social, political, moral and spiritual life. The extension of the English language to all the corners of the earth has, moreover, given to the English Bible an immeasurable influence upon the habits of thought and life, the hopes and ideals of innumerable races of people.

The exact date of the publication of the King James Version is unrecorded. We only know that it came into the hands of the people in the year 1611. In order that the celebrations of the anniversary may have something more than local significance, the American Bible Society has recommended that Sunday, April 23, 1911, be observed in the churches, by our schools and colleges, and all our educational and religious institutions. We heartily endorse that recommendation, and urge the ministers and churches of our fellowship not only to observe that day, but also to prepare for it beforehand, during the course of the winter, by using the associations of this anniversary to revive acquaintance with the English Bible, to diffuse information about it, and to trace its potent influence in the history of three centuries.

It is good to have an anniversary which we can observe in common with our fellow-Christians of more orthodox traditions. No fellowship has a better right to celebrate the influence of the Bible than that which has discovered its new uses and which avails itself of the new interpretations and the real power of present inspiration.

—Unitarian Word and Work (U.S.A.), Dec., 1910.

P.S.—We shall learn more later as to arrangements in England.—EDITOR.

The Last Execution for Heresy.

A COMING ANNIVERSARY.

By A. D. TYSSEN, D.C.L.

The 8th day of the New Year is the anniversary of the execution of Thomas Aikenhead near Edinburgh, for blasphemy; that is to say, he was executed on the day which bore that name in the year 1697, or 1696-7 as it is sometimes written, since the Old Style still prevailed at that date, and the period up to March 25th was called in official documents 1696. An account of this case may be found in Wallace's Anti-Trinitarian Biography, I. 377 et seq., and a long account is given in the State Trials Vol. XIII., pp. 918—939. He was a little under 21 years of age, and the witnesses who deposed that he uttered the words charged against him were young men of the same age.

According to the evidence he certainly vilified the religious beliefs which were current at that day, and might properly have been sentenced to a term of imprisonment to teach him to control his tongue more judiciously. Death, however, was too severe a punishment for him in any case; and the cruelty of it was enhanced by the fact that he expressed regret for all that he had said, and declared his adhesion to the religion of his country. He drew up and signed a farewell address, in which he said:—"To conclude, as the Lord in His providence hath been pleased in this exemplary manner to punish my great sins, so it is my earnest desire to Him that my blood may give a stop to that raging spirit of Atheism which hath taken such footing in Britain, both in practice and profession; and of His infinite mercy recover those who are deluded with these pernicious principles; and for that end that His everlasting gospel may flourish in these lands, while sun and moon endureth."

This was the last execution for blasphemy in these islands, and Thomas Aikenhead deserves to be remembered as the victim of a cruel system.

Life and the world are but a preparation for something greater, and we shall be forced to learn our lessons in this preparatory school before we leave it, whether we like it or no.

—Marie Corelli, in "Temporal Power."

Home Circle.

THOUGHTS FOR THE NEW YEAR.

"Another year is dawning, while I pray
For thee. Thoughts which mere words could ne'er express
Find utterance in prayer, so thus to-day
God heareth as I ask that He would bless
Thee richly, as He comprehends thy need."

—Anon.

I expect to pass through this world but once. If, therefore, there be any kindness I can show to any fellow-being, let me not defer or neglect it, for I will not pass this way again.—A Quaker saying.

"It was only a glad 'Good morning,'
As she passed along the way;
But it spread the morning's glory
Over the live-long day."

He had to learn by the loss of his exhibition, as you will have to learn in one way or another, that neither boys nor men do get second chances in this world. We all get new chances till the end of our lives, but not second chances in the same set of circumstances; and the great difference between one boy and another is, how he takes hold of, and uses, his first chance, and how he takes his fall if it is scored against him.

—Thomas Hughes.

Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant.

—Whittier.

If you trust in God and yourself, you can surmount every obstacle. Do not yield to restless anxiety. One must not always be asking what may happen to one in life, but one must advance fearlessly and bravely.

—Bismarck.

Be noble! and the nobleness that lies
In other men sleeping, but never dead,
Will rise in majesty to meet thine own.

—J. R. Lowell.

It is not what we read, but what we remember, that makes us learned. It is not what we intend, but what we do, that makes us useful. It is not a few faint wishes, but a life-long struggle, that makes us valiant.

—Henry Ward Beecher.

"What She Could."

By the Rev. C. WESLEY BUTLER.

CHAPTER I.

"Then I'll go alone. I am not going to give up, without at least making an effort."

The speaker was evidently in earnest. There was that in her flashing brown eyes and the strong, firm curves of her lips, which put beyond all doubt her power to resolve, and her courage to do. Miss Bessie Beely—that was her name—was some inches in stature below the average; for which reason, added to her unceasing activity, she was generally distinguished within the circle of her friendships as the "little busy Bee." This implied no lack of respect: on the contrary, it was expressive of the deferential affection which only unselfish natures can win and retain. Her opinions were expressed with an emphasis which, by those who did not know her well, might be mistaken for self-assertion; and her vivacity, being happily controlled by generous impulse, was never open to the suspicion of frivolity. Her sober, earnest little face was a picture of placid happiness; the index of a thoughtful, kindly disposition—of a heart brimming over with sympathy—full of loving-kindness for all around.

"'Little Bee' could never be miserable," it was sometimes said, "so long as she could be ministering to the relief of other people's misery."

From that point of view she was favourably circumstanced. The parish in which thirteen years of her life had been spent was the most poverty-stricken in the lower part of a seaport town, abounding in privations and squalor in their most abject forms. The death of her father, a thrifty captain of a sailing vessel, had left her in possession of a moderate competency. Though of silver and gold she had little to give, the few daily leisure hours which could be spared from her household duties she devoted with the ardour of an enthusiast to the service of her destitute neighbours. The minister of the Church to which she was nominally attached gladly appointed her to the charge of a small district, leaving her free to work it very much according to her own discretion. A very zealous man was the minister—in the pulpit: an eloquent man, and a "sound" preacher withal. "To preach the Gospel—to save immortal souls" was his watchword, the two terms of which he regarded as essentially synonymous. A broader interpretation was given to them by Miss Beely, whom no Gospel would satisfy, and to whom no "saving" scheme would seem worth propagating, which did not cover the material as well as the spiritual needs of man. Nevertheless, being under no contract as to the precise doctrinal message she should proclaim, she chose her own way to reach the hearts and lives of her "parishioners," and succeeded. No minister ever had a more faithful or reliable recruit. Each day brought her face to face with social and domestic miseries such as would

be considered incredible by residents in better-favoured localities.

And in the midst of it all she moved like a living sunbeam, sitting by sick-beds which no one else would venture to visit—the "single, sordid attic" of which Tennyson wrote, where "the smouldering fire of fever creeps across the rotted floor"; and stimulating courage and hope in many a sad life which others would have left in despair.

Her enthusiasm was to some extent infective; and Miss Beely, always devising liberal and ingenious schemes, could generally command enough co-operation for carrying them into effect. With a knack of getting her own way, she combined the tact of keeping back her purposes from undue prominence. Just now her mind was set on a more elaborate move than usual. With poverty as a sociological or political problem she did not trouble herself or others: but poverty as an imperative claim on practical sympathy was a question around which her thoughts were always revolving.

It was late in November. The first blast of winter had swept over the city. Work, always scarce in the purlieus of the Docks, was especially scarce. Hunger, always prevalent, was especially prevalent; and the tragic suffering of the homeless poor was more than usually acute. Even the pangs of starvation may be subject to gradation, and are surely intensified by a fireless grate in a freezing temperature: more so still by unsheltered exposure day and night, to drenching storms and piercing blasts. An open archway, packed with shivering mortals, old and young; shoeless and hoseless children huddled together in an empty packing-case, or beneath a tilted cart; women with but a single garment to cover their limbs, crouching in doorways, or areas of unoccupied houses; men gathered about the dock-gates, waiting for a chance to get their parchment checks taken by the quay-foreman—"taken on" for a few hours' employment; or wandering through the streets in the weary hope of earning the wherewithal for a loaf of bread. These were the problems which Miss Beely set herself to deal with—problems which it would seem impossible to exist in any part of a wealthy English town.

(To be continued).

National Unitarian Temperance Association.

THE EVIL AND THE REMEDY.

By FREDERICK A. EDWARDS, F.R.G.S.

An acknowledged gigantic evil. An obvious, simple and effective remedy.

Such is, in a few words, the drink question in a nutshell.

An acknowledged gigantic evil. Statesmen, judges, magistrates, doctors, men experienced in local government or philanthropic work, all agree that by far the greater part of the crime, poverty and insanity from which our country suffers is due to drink. It is drink that fills our prisons, asylums, hospitals and workhouses. Insurance companies prove that drink shortens life (even when taken in moderation), and that total abstainers live on an average something like six years longer than moderate drinkers. Lord Chief Justice Coleridge said: "I can keep no terms with a vice that fills our jails, that destroys the comfort of home and the peace of families, and debases and brutalises the people of these islands." The late Duke of Albany spoke of drink as "the only terrible enemy that England has to fear." Gladstone lent the weight of his great authority to the statement that "the evils produced by drink are greater than the combined evils produced by war, pestilence and famine." These and hundreds of similar testimonies of equal weight cannot be put aside as the idle vaporings of fanatical teetotalers. That the evil is gigantic, colossal, must be admitted.

Such being the case, then, can any sacrifice, any remedy be too great to put a stop to such a terrible state of affairs? Supposing the expenditure of one hundred millions a year in curative means (inebriate homes and what not) could effectively stop the evil the work would be cheap at the price. (The nation could spend some £230,000,000 on the conquest of South Africa). If some great national and individual sacrifice could rid us of the drink incubus the effort would be well worth the making. But the very obviousness of the remedy seems to blind some people to it, just as a mountain is lost to sight when one stands close under its flank.

There can be no gainsaying the fact that intemperance is caused by the drinking of alcoholic liquors. Further, with the exception of a comparatively small number who are born drunk or with an hereditary alcoholic craving, the whole of the great army of drunkards—criminals, lunatics and paupers—comes entirely from the ranks of moderate drinkers. The responsibility for our national intemperance, therefore, rests entirely on the shoulders of the moderate drinkers. They go on, day after day, taking into their blood this insidious poison—"deceiver" the Psalmist well calls it. Shakespeare says of it: "If thou hast no name to be known by, let us call thee Devil." Believing—often wrongly—that they are safe and knew when to stop, they in effect ask, like Cain of old, "Am I my brother's keeper? What is it to me that others are not strong enough to play with this double-edged weapon that I, so far, have handled without hurt?" And all this just because of a temporary titillation of the appetite. It is the selfishness of these moderate drinkers that stands in the way of temperance reform. And yet, if they would only examine into the matter they would find that the enjoyment and (supposed) benefit they would sacrifice by abstinence would be compensated tenfold, a hundredfold, by increased health, wealth, happiness and longevity.

Our Unitarian Martyrs.

Unitarian Christianity has its martyrs. A martyr is, literally, one who bears witness! and usually one who bears witness in support of that which he holds to be the truth at the risk of any suffering or persecution that such support may bring upon him. Thus, men and women have been persecuted, imprisoned, and put to death for standing firmly and openly by their honest convictions. Many have been so treated for openly avowing their belief in Unitarian Christianity. Even in our own days occasionally men lose employment, are refused employment, because they are known to be Unitarians; sometimes we hear of a schoolmistress being refused justice because she is a Unitarian. So the days of martyrdom are not entirely over. It would be a sad day if ever it were possible for none to have the courage to risk suffering for conscience' sake. But that can never be. Always there will be some who refuse to sell themselves for gain, who fear most of all to be false to their honest thought.

The following suffered for their advocacy of Unitarianism:—

Catherine Vogel, suffered death at Cracow, Poland, for Unitarianism, 1539.

George Van Parris, a doctor, burned to death at Smithfield, London, 1551.

Michael Servetus, also a doctor, who first discovered the circulation of the blood, burned to death at Geneva, 1553.

Patrick Patingham, burned at Uxbridge, 1555.

Matthew Hamont, burned at Norwich, 1579.

John Lewes, burned at Norwich, 1583.

Peter Cole, burned at Norwich, 1587.

Francis Kett, burned at Norwich, 1589.

Bartholomew Legate, burned at Smithfield, London, 1612.

Edward Wightman, burned at Lichfield, 1612.

John Bidle, Father of English Unitarianism, died in prison, 1662.

Much might be added about others persecuted for their Unitarian principles like Priestley and Theodore Parker; but these will suffice to remind us that the triumph of Truth depends on the loyalty of faithful souls who will stand by the right at all costs, and that weakness and cowardice in the face of difficulty and trial on behalf of our Faith makes its conquest over the minds of men more difficult.

"They are slaves who dare not be
In the right with two or three."

Those who enjoy the glorious liberty of true sons of God in the freedom of our Faith are grateful to the brave souls who suffered so much for us in the past, and show their gratitude by standing firm and staunch themselves to their Unitarian Gospel.

Churches are like gardens in that weeds give the most trouble.

Always lay your table neatly, whether you have company or not.

Hitch your Wagon to a Star.

Is not this a strange saying? How can you fasten your wagon up to a star? There must be some hidden meaning in these words of Emerson. Let us see if the story of "Michael the Angel" helps to make it clear.

More than four hundred years ago a little lad was learning his lessons in the Grammar School at Florence, Italy. To his great joy it was settled he should be trained to be an artist. His talent was great; but he was also very diligent, and thought nothing too trifling to be worth taking pains over. For these reasons there came a day when his master exclaimed, "This youth knows more of art than I do myself." But you must know also that there was a little voice within Michael which whispered that God had given him this love of beauty to be used to make the world better and happier. A famous preacher in Florence used to tell the people about putting a religious spirit into all their work, and Michael resolved that he would do his work as an artist in this spirit. So all he sculptured and drew was so grand and beautiful that he had the name "Divine Master" given to him, because it was said he gained his help from God.

He was more than seventy years of age when he began his greatest work—the Cathedral of St. Peter in Rome. All over Europe are to be found in picture galleries and churches grand statues and paintings by which he made the world so much richer.

One bitter winter day Michael was seen to cross the snow to study some grand ruins in Rome, and when asked why he, so feeble, was out on such a day, he answered, "I still go to school that I may continue to learn." His real name was Michael Angelo Buonarotti—people call him "Michael the Angel."

And now what about "hitching our wagon to a star?" Does it not mean that we must keep some high aim before us shining like a star; that like Michael Angelo we must have a good purpose by which to rule our daily thoughts and deeds?

—From Frances E. Cooke (abridged).

"Young Days," annual volume, received, makes a very attractive book for boys and girls. It is creditable both to Editor, printer, and publishers. The pictures are good, the reading matter is of the sanest character. If every Unitarian family, where there are boys and girls, would only secure a copy, and so encourage this excellent production, they would provide their own household with much pleasure and profit, and help to prevent loss to the publishers. In cloth, gilt edges, 2s.; boards, 1/6; postage 4d.—Sunday School Association, Essex Hall.

Late at breakfast, hurried for dinner, cross at tea.

Whatever you choose to give away, always keep your temper.

A wife knows the difference between a man's character and his reputation.

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

This is published before Christmas Day, so—A Merry Christmas and a Happy New Year to all our readers!

The Editor makes no apology for the appearance of portrait and biographical sketch of himself on the front page, in the eighth year of publication, at the repeated request of Yorkshire readers.

CORRECTIONS: A Luton correspondent writes concerning the Van motto in our October number, p. 115, "So many Gods, so many creeds," etc.; it is ascribed to the authorship of R. L. Stevenson on the printed card in the Van, and corrected in the November issue, on information from other readers, as having come from the pen of Ella Wheeler Wilcox; but now our Luton friend says he has it from Bailey's "Festus," and asks where in E. W. Wilcox is it found, and whether it is a case of plagiarism. "Jesus and the Dead Dog," says Principal Gordon, is one of Krummacher's Parables, originally published 1805. In Paxton Hood's "World of Moral and Religious Anecdote" it is entitled "An Eastern Fable," and is there quoted from "Mrs. Jameson's Commonplace Book." We are glad to know of its real source.

The Rev. H. D. Roberts, Liverpool, was the Missionary Conference Lecturer, Dec. 8th, at Douglas, I.-O.-M., his subject being: "Is Man naturally good or bad?" There was a good attendance and several questions were asked. The Unitarian Reading and Discussion Circle is established

Sunday Services have been held at Walkden, but are suspended through there being no preaching room available on Sundays, and the work will be continued by week-night lectures.

The birthday of the late Keshub Chunder Sen, Brahmo Somaj Reformer and Indian Patriot, was celebrated by a meeting at Caxton Hall, London Nov. 19th.

There was a presentation to the Rev. Charles Peach at Upper Brook Street Church, Manchester, of a purse of money, and a silver cake basket to Mrs. Peach, following his resignation of the ministry and appointment as Secretary, Northern Counties Education League.

There were presentations to Mr. William Stephenson, over 40 years Superintendent, Sunday School, Bank Street Chapel, Bury, Nov. 19th.

The Heywood Congregation celebrated their Chapel Jubilee, Nov. 19th and 20th.

There was a presentation to Rev. A. R. Andreae, M.A., at Gee Cross, on November 19th.

Miss Lucas has been removed from the Education Committee, Darlington, on which she has served 15 years, by the action of Anglican Churchmen on the Town Council—mainly, it is suspected, because she is a Unitarian, and this action has called forth public protest.

The Rev. B. C. Constable, Stockport, who has recently gone through a critical operation for appendicitis, is making good progress towards recovery.

A portrait of Professor Courtney Kenny, LL.D., has been presented to Downing College, Cambridge. Dr. Kenny is an eminent Unitarian.

The services at Lincoln, on re-opening the chapel closed for some years, have been well attended.

The Revs. G. B. Stallworthy, Tunbridge Wells, and Thomas Elliott, Southend, have received full ministerial certificates from the Southern Advisory Committee.

Mrs. Eddy, founder of The Christian Science Movement, died at Boston, U.S.A., Sunday, Dec. 3rd, aged 89.

The manuscript of Sarah Flower Adams' well-known hymn, "Nearer my God to Thee," dated Nov., 1840, and consisting of five verses, was recently sold by auction in London for £30 10s.

The Rev. W. G. Tarrant, B.A., of Wandsworth, is being sent early in the New Year on a missionary visitation to South Africa, by the British and Foreign Unitarian Association.

The Rev. Principal J. Estlin Carpenter, M.A., D.D., has been on a lecturing and preaching tour in Scotland for the McQuaker Trust of the British and Foreign Unitarian Association.

PULPIT CHANGES: Rev. Percy Jones, "New Theology" Congregationalist, is appointed minister of the Doncaster Unitarian Church, henceforth the "Free Christian Church" by amalgamation with Mr. Jones' free Congregation; Rev. W. Rodger Smyth has been officiating at Luton; Rev. Gertrud von Petzold, M.A., has accepted pastorate, Small Heath, for six months; Rev. A. R. Andreae M.A., began his ministry, Southampton, Nov. 27th; Rev. George Lansdown, resigned, Billingshurst; Rev. H. L. Jefferson, formerly Baptist, has been officiating at York; Rev. Henry Rawlings, M.A., began his ministry, Plymouth, Nov. 27th; Mr. H. C. Hawkins has commenced as missionary at Framlingham and Bedfield; Rev. Stopford Brooke, M.A., LL.D., has been officiating, Rosslyn Hill Chapel, Hampstead; Rev. W. Whitaker, B.A., resigned at Hull, appointed to Platt Chapel, Manchester.

DEATHS:—Ellen B. Drewry, London, N.W., Nov. 21st, 75; Mr. Edmund Collins, Oldham, Nov. 16th, 68; Mr. John Lewis, of Dowlais, Nov. 26th, 80; Miss Rosa Ellis, Guildford, Dec. 3rd, 86; Mr. T. W. Evans Guildford, interred Dec. 5th, 80; Mrs. Charles Beard, widow of the Rev. Charles Beard, B.A., LL.D., Liverpool, Dec. 9th, 88; Mrs. Thomas Rawson, Higher Broughton, Manchester, Dec. 13th, 82; Mr. J. D. Conyers, Leeds, Dec. ——

HOW DID YOU TAKE IT?

Did you tackle that trouble that came to you
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it;
And it isn't the fact that you're hurt that counts,
But only: How did you take it? —Anon.

A PARODY OF DIVINE JUSTICE

"Think how grotesque a parody of divine justice it is to say, as the popular creed does, that God requires obedience and righteousness here, but if He cannot have these He will be satisfied with endless disobedience and sin hereafter as a substitute. We are gravely told that if a wrong be not righted within a specified time, justice will be satisfied to increase the wrong infinitely, and perpetuate it to all eternity."

GOD'S LOVE UNCHANGEABLE.

Unitarianism declares that God loves all his children for ever.

In a certain quarter in London an evangelist was preaching to the people, and at the conclusion of an eloquent address a man said:

"May I ask you one or two questions?"

"Certainly," said the preacher.

"You have told us that God's love for us is very great and very strong?"

"Yes."

"That He sent His Son on purpose to save us, and that I may be saved this moment, if I will?"

"Yes."

"But that if I go away without an immediate acceptance of this offer, and if a few minutes after I were killed on my way home I should find myself in hell for ever and ever?"

"Yes."

"Then," said the man, "if so, I don't want to have anything to do with a Being—Whose love for me can change so completely in five minutes."

The Bible Lessons.

EXPLANATORY NOTES ON THE SCHEME: See the Lesson Chart.

GRADING: The Scripture Lessons are for scholars able to read. The Hymns are for juniors who cannot read, and are in place of the Scripture Selections. The teacher of junior scholars can teach the lesson from the hymn, bearing in mind (1) the Subject, (2) the Memory Text, (3) and the Scripture Selection. Having considered these beforehand he can talk about the hymn assisted by any illustrative anecdotes, always aiming to give a very definite idea of the Unitarian doctrine. The memory text should be learned by the scholars, and part if not the whole of the hymn. This can be done at school by repeating the lines in the class, and at home from the hymn-book, with the assistance of elders. The hymns are from the Sunday School Association Hymn Book.

A Scripture Selection and Memory Text are given for every subject, even for the historical or biographical, as part of the lesson-time may even in that connection be profitably used for the Scripture reading. There is one biographical or historical subject every month, and a special article in connection will be found in each issue of the magazine.

An ethical or moral subject is also inserted for the last Sunday of each month—this is at the suggestion of a Committee of the Manchester District Sunday School Association.

If the lessons are taken for afternoons only, mornings will be free for other instruction.

The aim should be to give definite doctrinal instruction, to help the young to form convictions of their own. Superintendents may do something from the desk in connection with the day's lesson, either by reading the Scripture passage, and getting the whole school to repeat the Memory Text, or in reading a short story on the subject; and ministers may also help and guide if they make the lesson the subject of their morning sermon. Some leading ideas on each subject and other notes will be given every month in this magazine. Suggestions as to the help which the magazine can give are invited.

JANUARY.

Jan. 1st:—Our Unitarian Martyrs.
See short article in this issue of "Unitarian Monthly." Reference Books: "Memorable Unitarians"; "Heads of English Unitarian History" (Gordon), pages 15-17; "Fifty points in favour of Unitarianism," p. 50.

Jan. 8th:—God the Creator.
Some leading ideas: Only ONE Creator of all things; cannot be more than ONE Infinite; emphasise the undivided Unity of God. Creation by growth, development, evolution.

Jan. 15th:—God our Father.
Fatherhood of God for all men, for ever; He is infinite Love, has no favourites, all equally precious to Him, loves sinner as much as saint, heathen as Christian, loves His enemies, and nothing can destroy His love.

Jan. 22nd:—God's Justice and Mercy.
Justice and mercy not different; they are two names for the same thing; justice which is not merciful is not just, and mercy which is not justice is not merciful. To say that "God must be just before He is merciful" is misleading.

Jan. 29th:—Self-Control.
Control of a horse, of a bicycle, a business, an army, a ship, Self-control; control of the body, mind, will, passions. Drunkard, no self-control. See "The Book of Moral Lessons" (1st Series), by F. J. Gould, 6d.

The UNITY Scheme of Bible Lessons

1911.

1911.	SUBJECT.	HYMN.	MEMORY TEXT	SCRIPTURE
Jan. 1	*Martyrs*	103	"The Son of Man came—to give his life a ransom for many."—Matt. 20, 28	Matt. 10, 7-23
8	GOD, the Creator	71	"I am the Lord—and there is no God beside me."—Isa. 45, 6	Isa. 40, 18-31
... 15	God, our Father	160	"There is one God, the Father."—I Cor. 8, 6	Matt. 6, 1-18
... 22	God's justice and mercy	133	"He is kind to the unthankful and evil."—Luke 6, 36	Matt. 6, 19-34
... 29	Self-control	165	"He that hath no rule over his own spirit—is like a city without walls." Prov. 25, 28	James 3
Feb. 5	*Michael Servetus*	255	"Whosoever shall lose his life for my sake and the gospel's shall save it." —Mark 8, 35	Acts 6, 1-15 7, 54-60
... 12	MAN, the child of God	128	"The Spirit beareth witness with our spirit that we are the children of God." —Rom. 8, 16	Luke 15, 12-32
... 19	Man's nature good	177	"Of such is the kingdom of heaven."—Matt. 19, 14	Luke 6, 27-45
... 26	Patience	197	"Let patience have its perfect work."—James 1, 4	Gal. 6, 1-10
Mar. 5	*John Bidle*	257	"To this end have I been born—that I should bear witness to the truth." —John 18, 37	John 18, 28-40
... 12	Man, his brother's keeper	262	"None of us liveth to himself, and none dieth to himself."—Rom. 14, 7	Rom. 14
... 19	The Brotherhood of Man	204	"He made of one every nation of men."—Acts 17, 26	I Cor. 12, 4-31
... 26	Perseverance	404	"He that endureth to the end shall be saved."—Matt. 24, 13	Rev. 3, 8-22
April 2	*Theophilus Lindsey*	242	"If any man would come after me, let him deny himself, and take up his cross." Mark 8, 34	Acts 26, 12-29
... 9	JESUS, our Example	94	"In all points tempted like as we are, yet without sin."—Heb. 4. 16	Mark 10, 35-45
... 16	Jesus, Teacher and Prophet	85	"Jesus of Nazareth—a prophet mighty in word and deed."—Luke 24, 19	Matt. 10. 24-42
... 23	Jesus, Son of Man	365	"Is not this the carpenter's son?"—Matt. 13, 55	Luke 2, 40-52
... 30	Courage	224	"Be of good courage and he shall strengthen thine heart."—Psalm 27, 14	Matt. 26, 57-75
May 7	*Joseph Priestley*	254	"Not without honour, save in his own country."—Mark 6, 4	I Cor. 4
14	Good and Evil	203	"Overcome evil with good."—Rom. 12, 21	Rom. 6
... 21	Retribution and Judgment	349	"Whatsoever a man soweth that shall he also reap."—Gal. 6, 7	Rom. 2, 1-16
... 28	Self-reliance	156	"Each man shall bear his own burden."—Gal. 6, 5	Dan. 6, 1-28
June 4	*W. E Channing*	106	"Woe is unto me if I preach not the gospel."—I Cor. 9, 16	I Cor. 9, 1-16
... 11	SALVATION, from Evil	164	"He shall save his people from their sins."—Matt. 1, 21	Ezek. 33, 1-20
... 18	Salvation by Character	171	"Work out your own salvation."—Philip. 2, 12	Matt. 7, 13-29
... 25	Prudence	230	"The prudent man looketh well to his going."—Prov. 14, 15	Prov. 14. 1-18
July 2	*Theodore Parker*	250	"Blessed are they that have been persecuted for righteousness sake, for theirs is the kingdom of heaven."—Matt 5, 10	Gal. 2
9	HEAVEN, within	320	"The kingdom of God is within you."—Luke 17, 21	Matt. 13, 24-43
... 16	HEAVEN on earth	113	"Thy Kingdom come, thy will be done, on earth."—Matt. 6, 9-10	Matt. 25 31-46
23	HEAVEN for all	229	"God willeth that all men should be saved."—I Tim. 2, 4	Rev. 5
30	Order	149	"Let all things be done decently and in order."—I Cor. 14, 40	I Cor. 12, 12-31
Aug. 6	*James Martineau*	107	"He taught them as one having authority"—Matt. 7, 29	I Cor. 3, 1-15
13	GOD'S WORD in Books	111	"All scripture inspired of God is profitable for teaching."—II Tim. 3, 16	I Sam. 3, 1-13
... 20	Inspiration	250	"I will pour out my spirit upon all flesh."—Joel 2, 28	Acts 2, 1-21
... 27	Truthfulness	189	"He that speaketh truth showeth forth righteousness."—Prov. 12, 17	Prov. 12
Sept. 3	*Mary Carpenter*	210	"This woman was full of good works."—Acts 9, 36	Matt. 18 1-10
... 10	BELIEF and conduct	145	"As he thinketh in his heart so is he."—Prov. 23, 7	Mark 7, 1-23
... 17	Free Inquiry	63	"Ask and ye shall receive; seek and ye shall find."—Matt. 7, 7	Acts 17, 10-28
... 24	Temperance	246	"Every man that striveth in the games is temperate in all things."—I Cor. 9, 25	Dan. 1, 8-21
Oct. 1	*Dorothea Dix*	249	"O woman, great is thy faith: be it done—as thou wilt."—Matt. 15, 28	I Cor. 13
... 8	Faith and Works	233	"If ye have faith—nothing shall be impossible."—Matt. 17, 20	James 2. 1-20
... 15	Prayer	220	"Ye ask and receive not because ye ask amiss."—James 5, 3	Luke 11 1-13
... 22	Worship	43	"The true worshippers shall worship the Father in spirit and in truth." —John 4, 23	Psalm 107, 1-22
... 29	Judging others	206	"Judge not, and ye shall not be judged."—Luke 6, 37	Rom. 2, 1-15
Nov. 5	*Florence Nightingale*	258	"That which this woman hath done shall be spoken of for a memorial of her" —Matt. 26. 13	Luke 10, 25-37
... 12	Miracles	59	"The Father of light with whom can be no variation."—James 1, 17	Matt. 16, 1-4 Mark 8. 11-13 Luke 11, 29-32
... 19	Creeds and Growth	104	"Be not entangled in a yoke of bondage."—Gal. 5, 1	Mark 2, 13-28
... 26	Proving and Testing	175	"Prove all things; hold fast that which is good."—I Thess. 5, 21	I John 4
Dec. 3	*Julia Ward Howe*	259	"Let her own works praise her."—Prov. 31, 31	Prov. 31, 10-31
10	Death and Resurrection	245	"Flesh and Blood cannot inherit the kingdom of God."—I Cor. 15, 50	I Cor. 15, 35-50
... 17	Endless progress	286	"Let us—press on unto perfection."—Heb. 6, 1	Rom. 8, 16-39
... 24	Our Heritage	112	"It is your Father's good pleasure to give you the Kingdom."—Luke 12, 32	Gal. 5
... 31	Rewards	252	"Each shall receive—according to his own labour."—I Cor. 3, 8	Matt. 20, 1-16

NOTE:—The above scheme, compiled by the Editor, is intended to assist in the imparting of definite doctrinal instruction; but there is one biographical or historical subject each month, and at the suggestion of a Committee of the Manchester District S.S. Association one subject per month is inserted from "The Children's Book of Moral Lessons," by F. J. Gould, paper covers, 6d. The hymn numbers refer to "The Sunday School Hymn Book" of The S.S. Association, Essex Hall, London, to enable the lesson to be taught from a hymn to children who cannot read.

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Printed and published monthly, for the Proprietor, by the HERALD Printing & Publishing Company Limited, Cavendish Works, Ashton-under-Lyne.

WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only.'

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.	(1) The Trinity in Unity.
(2) The Simplicity of Nature in Christ.	(2) Two Distinct Natures in Christ.
(3) The Personal Origin and Identity of Sin.	(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Finite Duration of Future Suffering.	(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers, congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supportel financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Rd., Hampstead, London, N.W., and Miss Violet Preston, 9, Randolph Road, Maida Vale, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretary: E. F. Cowlin, 40, Marler Road, Forest Hill, S.E., Organising Secretary: W. R. Marshall, 21, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

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Holiday Home, Great Hucklow, Buxton, for Sunday School parties. Apply Rev. Chas. Peach.

Southend Home, Bernard Cottage, 15, Hillcrest Rd., Southend-on-Sea, for elder scholars and Teachers. Apply Hon. Sec., Mr. J. Murrow, at the Home.